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"Thy Word is a Lamp unto my Feet, and a Light unto my Path."

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RENEWALS.

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THE "TERM" QUESTION IN CHINA.

Differences of opinion among Protestant missionaries concerning the most suitable words in the Chinese language to represent the name of God, have led to a long series of articles, essays, and reviews bearing upon the subject, while the controversy, which commenced more than thirty years ago, seems to be no nearer to a settlement now than then.

The Hon. S. Wells Williams, who after many years of missionary and diplomatic service abroad, is now professor of the Chinese language in Yale College, has contributed to the *Bibliotheca Sacra* for October a summary of the principal arguments adduced by the advocates of various terms, and has thus aimed to put before intelligent readers in this country a fair statement of this interesting question.

The article of Dr. Williams is too long to be transferred to these columns, and the controversy to which it relates cannot be adjusted by the scholarship of this country. But for various reasons we think it will interest many of the readers of the *Record* to see an abridged statement of the case, which we propose to present substantially in the words of Dr. Williams.

The question how to translate the Scripture terms for *God*, *god*, and *spirit* confronted the Roman Catholic missionaries when they began to teach Christianity in China; but the debate, so far as they were concerned, was terminated in 1715, after a century of discussion, by an authoritative bull of Pope Clement XI., which ordered them to avoid the use of *Shangti*, and to designate the word God (*theos*) by

the phrase *Tien-chu*, or Lord of Heaven, and spirit (*pneuma*) by the word *shin*.

Among the Protestant missionaries the debate has turned chiefly on the question which one of these three terms shall be used to denote the true God. One party maintains that God should be denoted by one of the first two, and the third term be solely applied to spirit. A second party proposes to denote *Elohim* or God by *shin*, and express *ruach* or spirit by the word *ling*. A third party wishes to use one or other of the first two terms for God, *shin* for gods (false gods), and *ling* for spirit. Other terms have been less earnestly advocated, or have come into partial use, which are really descriptive or proper names, and not applicable, like *elohim* and *theos*, to all objects of worship, whether true or false.

In vindication of these differing views many writers have come forward to explain and uphold the use of their chosen terms. On the side of *Shangti* and *shin*, the Rev. W. H. Medhurst, Rev. James Legge, D.D., Rev. John Chalmers, Rev. Charles Gutzlaff, and Rev. Elihu Doty in China, with Sir George T. Staunton, and Rev. S. C. Malan in England, have apparently exhausted the topic by their researches and arguments. On the side of *shin* and *ling*, Bishop Boone, Rev. Thomas McClatchie, Bishop Russell, Rev. L. B. Peet, Rev. A. P. Happer, D.D., and Rev. M. S. Culbertson, D.D., have written. Their two standpoints have been nearly diametrical. In general, it may be said that those on the first side have endeavoured to find the name or deity which will come nearest in the Chinese conception to the true God, and through that name lead them up to Him as the only object of worship; while their opponents have sought for the word in Chinese which includes all gods (*theoi*), all objects of worship, and can be made most effectual in teaching Chinese idolaters that among them all there is only one God demanding their worship and obedience, and thus overthrowing their polytheism.

When the controversy began in 1845, the advocates for *Shangti* and *shin* were mostly from among the British and German missionaries, and those in favour of *shin* and *ling* were nearly all of them Americans, and somewhat in the majority. In the interval of thirty years the usage of *Shangti* and *shin* has extended, and the proportion of British and German missionaries has greatly increased over the Americans. This, however, has not materially influenced the views of individuals; though a few instances are known where persons have found it so uncomfortable to preach *shin* and *ling*, where their brethren used *Shangti* and *shin*, that they have left the station or mission. At every leading missionary station in China both sets of words have been in constant use at the various chapels opened by men of different societies; and the converts have usually followed the teachings of their pastors.

Among the earliest writers were Dr. Medhurst

and Dr. Boone, both of whom aimed at the same thing in the same way, viz., to find a word in Chinese corresponding to *elohim* and *theos*, which could be used as a generic appellation, as *God*, *god*, and *gods* are in English. Dr. Medhurst proposed *ti* as the common noun, and *Shangti* or *Tien-ti* as the peculiar term to denote the true God alone. Dr. Boone wrote in behalf of the word *shin* for god, and argued that it would gradually, in spite of its present vague and pantheistic uses among the Chinese, come to stand for the true God, whom they would come to know through revelation, just as the words *god* and *deus* had been elevated in English and Latin, as Christianity had been gradually accepted by those who spoke them.

In opening his argument for *Shangti*, Dr. Medhurst admitted that after the most studious research he had not been able to find any one term fully answering to the words *elohim* and *theos*, as used in the sacred Scriptures. He said:

In one important particular the Chinese ideas respecting God fall short of the truth; for they do not appear to ascribe the creation of heaven and earth to any one being. The Supreme in their estimation is variously designated as *Tien*, *Ti*, or *Shangti*, to whom they attribute the production and superintendence of all things. We do not find that they predicate of himself existence; nor do we remember that anywhere they expressly describe him as existing from eternity. At the same time, however, we nowhere meet with a single passage which speaks of the origin of *Ti*, nor of his deriving his existence from any other. On the other hand, all things are said to come from him, as children are said to spring from their parents.

* * * There can be no doubt that the Chinese use the word *ti* in the same way in which Western writers use the word "God;"—that they ascribe to *Ti* such attributes as were usually ascribed to the Divine Being by the pagans of Greece and Rome. We therefore conclude that by *Ti* the Chinese mean the Supreme God, as far as they are acquainted with him. They also use this word when speaking of inferior spiritual beings who have some superintendence over different parts of the universe, and who, in the estimation of the Confucianists, were entitled to religious worship; while it is applied by both Taoist and Buddhist writers to beings whom they consider as gods. The inference, therefore, is, that *ti* is descriptive of a class of beings, beginning with the highest and passing down to inferior divinities, and is therefore generic for *god* in Chinese.

These views concerning *Shangti* were illustrated by many extracts from native authors; while it was contended that *shin* means only spirit, and being applicable to the human mind and soul, could not be used as the representative of God without subverting the genius and structure of the language, and making the books intended for the religious instruction of the Chinese vague and unintelligible.

Still, for the sake of securing unanimity among Protestant missionaries, Dr. Medhurst at one time advocated the adoption of *Tien-ti* as a synonym of *Shangti*; and two years later he proposed to transfer the word *Aloha*, as the name for *God*, in imitation of the usage of the early Nestorians. But this

would have been to introduce a new foreign God under a strange name, and both of these proposals fell to the ground; as did also Sir John Bowring's recommendation that the Greek letter Θ be used as the symbol for God, and some other attempts to solve the difficulty.

In 1850 Dr. Legge published his *Argument*, of nearly three hundred pages, in defence of *Shangti* as the only proper rendering of *elohim* and *theos* in the Chinese language; his postulate being that by that name the Chinese already know God, and that Christian missionaries have therefore only to divest the name of its idolatrous associations by leading its worshippers to the revelation wherein God makes himself known.

After the lapse of more than twenty-five years, during which he has carefully studied the Chinese classics, Dr. Legge (who is now professor in the University of Oxford) still holds to the view that *Ti* and *Shangti* are the proper equivalents of the name of the true God; and in accordance with that view, in translating the Chinese classics, he renders these words by the word *God* as if there were no doubt of their identity, and gives his readers the impression that the original writers were as cognizant of him as were their contemporaries, Abraham and Samuel and David.

In direct contrast to the views which have now been presented are the opinions of many Protestant missionaries, who reject the idea that *Shangti* is the ancient Chinese name for Jehovah, and deny that it may suitably be employed to render *elohim* and *theos*. The writer of this article himself, after using the term *Shangti* for ten years, reluctantly dropped it, chiefly because of its identification with the idol called also *Yuh-hwang Shangti*, whose temples are numerous in Canton, and in which he is constantly worshipped by the people.

Bishop Boone's articles are referred to as containing most of the reasons which have been urged in favour of *shin* as the rendering of *elohim* and *theos*. He takes the ground that the missionary has to teach monotheism to Chinese polytheists. They do not know any being who may properly be called God. The highest being known to them is only the chief god of a pantheon. It is derogatory to Jehovah to call him by the distinctive title of any false god: no such title can be employed to render *theos*; and therefore the generic name of the Chinese gods (*shin*) must be used to counteract the reigning polytheism.

Bishop Boone's objections to the use of *Shangti* are numerous and weighty, but can be given here only in brief.

No Chinese writer affirms the self-existence of *Shangti* from eternity, or ascribes to him the creation of heaven and earth. If this is not the name of one who is conceived of as an eternal, self-existent creator, it is a fatal mistake to say that it represents the true God.

Moreover, the fact that *Shangti* is a proper name forbids its use as a generic term, and *shin* is the

only word in the language by which all gods are called.

When called upon to worship *Shangti*, the common people are very likely to confound the false God or Gods of that name with the true God now first made known to them.

Other objections to the use of *Shangti* are that it is a compound term, and therefore unfitted to designate a single idea; that it is identified with the peculiar cosmogony of the Chinese; and that it has been so many times rejected by those who sought to teach the existence of one God. The Nestorians, during eight centuries of residence in China, did not invoke *Shangti*. The Moslems rejected the term; the Jews failed to recognize it as denoting the God of their fathers; the Roman Catholics, after long discussions, abandoned it for another term, and the missionaries of the Greek Church agree with them. In Japan, too, whose people have used the Chinese language for centuries, the word *kami* is the equivalent of *shin*, and is now adopted as the translation of *theos* and *elohim* in all their Christian senses without the least objection or confusion.

But even if *Shangti* were proved to denote the true God, some other absolute term is needed to combat polytheism; some word having as large a range as the word *god* in English. *Shin* may, indeed, have a far wider application and be open to various other objections; but the urgent necessity for the use of a common noun applicable to all objects of worship—i. e., gods—is a reason for employing this word in the restricted sense in Christian literature, and using *ling* exclusively for *spirit*. Great confusion has resulted, during the last thirty years, because *shin* has been used by the different parties in such opposite meanings; but experience shows that, by the use of *shin* and *ling* for *god* and *spirit*, this confusion can be corrected, and monotheism distinctly taught.

While it is melancholy to estimate the weakness which the controversy has brought upon the united efforts of missionaries in China, no one doubts that the Holy Spirit has blessed his word to the salvation of many using whatever terms have been taught them. Yet every worker in the field, every contributor in the church abroad, must desire that the question be settled; and this desire increases as infant churches rapidly spring up in various parts of the empire. Yet it will never be settled until it is settled aright. It is not easy to see how the opinions now maintained are to be harmonized by any compromise, while between their extremes are to be found many diversities of views and practice.

It must not be inferred, from the character of this discussion, that it has given rise to any serious alienation among the advocates of the various terms. It has been confined to the Protestants, and they have carried on their work of evangelizing without coming into contact very pointedly on these topics. They have used different versions

of the Scriptures with their own terms in them, and their church members have in most cases, as might be expected, adopted their teachings. Few of these neophytes are able to understand the points of difference among the missionaries on subjects involving so much acquaintance with other languages and times. And over and above all, the name and work of *Yésu kiu-shi Chu* (Jesus, the world's saving Lord) joins all in a common hope and faith.

Foreign Department.

CORRESPONDENCE OF MR. MILNE.

MONTE VIDEO, Sept. 30, 1878.

MY DEAR SIR:—Celestino Garcia y Suarez has been at Salto during the whole of this month. This is the chief town of the most northerly department of the republic, and though it is not very long since it was supplied, he has found ready sale. Calling at a house which, by its appearance, indicated the good social standing of its inmates, a gentleman came to the door to whom he offered the Bible for sale. In reply he flatly told him that he would not accept of it as a gift, much less pay for it. These words gave rise to others, and soon it became manifest that the gentleman did not know anything about the Bible and simply depreciated it because he supposed it to be a book of the church of Rome, with which he was thoroughly disgusted. He invited the colporteur to go in, and after a prolonged conversation purchased four books from him. Two days after he called on him again and gave him a few copies of *La Sociedad Bíblica Americana a sus amigos en el Río de la Plata*, a brief sketch of the character and operations of the American Bible Society, a copy of which I now send you. This little tract greatly pleased him, and its recommendation to the friends of the cause to co-operate with the Society in its great work of civilization and enlightenment enlisted his attention, and of the four plans suggested in it he chose the first, that of buying and circulating the Scriptures; and when Garcia, some days later, made him another call he told him that he, too, intended to become a propagator of the word of God, and purchased forty Bibles, which he intended to distribute among his friends. His name is Don Bartolome Caballero, a retired colonel. The colporteur was curious to know something about him, and on making inquiries he discovered that he is a man very highly esteemed by his fellow-citizens. In the words of Garcia, "He is beloved by all as if he were a common father." May the time come soon when many will follow his noble example.

Celestino Garcia y Piña has visited Santa Lucia, Canelones, and San José. This last is the most important city of the republic after Monte Video, and at the same time has the name of being the most Catholic. Nearly two years ago the inspector of schools for the department of San José was obliged to resign his post, and was literally driven from the place, because he gave some copies of the Scriptures as premiums to some of the children in one of the schools.

As Celestino Garcia y Piña had but recently entered the work and consequently had not had much experience, and there being some reason to expect vigorous opposition, I thought it prudent to join him at this point.

Before attempting to do anything I presented myself at the office of the chief of police and showed him the document of the governor authorizing us to circulate the Scriptures throughout the whole county, asked permission to give a magic-lantern show of Scripture views, and to circulate slips guaranteeing the books; both of which were readily granted, of course, there being no law to prevent either.

The following Sunday I fully expected a tirade from the priest, and attended two masses in order to hear it. He began it by announcing that a Protestant had come to the place, who, imposing upon the good faith of the people, was deceiving the public with Protestant Bibles, which were prohibited by the church and ought not to be read by any Catholic. He knew that papers had been circulated to make the public believe that they were not falsified; but this was simply a cheat, for they were falsified. After proceeding in this strain for some time, he closed by an advice to all who had purchased any of these books, recommending them to take the books to him without delay.

The following day I called upon him, and meeting me at the door he asked brusquely what I wanted. I said that I had come to have a few words of conversation with him if he would allow me. He told me to pass in, but did not offer me a seat. Unfolding a Spanish family Bible I had taken with me, I said that I had heard him say yesterday that these Bibles were falsified, and I would esteem it a great favour if he would have the kindness to point out some of the falsifications he had found in it. His eyes sparkled with rage, and the only reply he could give was, a thrice-repeated order to leave his house. Before doing so, however, I calmly presented my petition once more, which was met by the same reply as before. On retiring I saluted him, and said that his manner of procedure left me no other alternative than to call him before the justice of peace, which I did, though he refused to come, taking refuge under the plea that for utterances from the pulpit he was responsible only to his bishop.

The circumstance called attention to the Bible, created confidence, and was the means of greatly increasing our sales. Several persons who had been deprived of their Bibles by the priest bought again.

On my return to Monte Video I found that Rev. J. F. Thomson had just arrived from Buenos Ayres, to be present at the quarterly conference, and finding that he was willing to take advantage of the religious interest that was being manifested at San José, I sent out word to Garcia y Piña to secure the use of the theatre for the evening of Monday, 23d. The building was filled to its utmost capacity, and Bro. Thomson gave a brilliant discourse, which, though not very complimentary to the Church of Rome, greatly delighted the audience. One who had gone about boasting that if Thomson should dare to preach there he would throw a Bible at his head, was so captivated by what he heard that he was the very first to rush forward at the close of the service to congratulate him, an act which called forth a burst of applause. Ninety-four persons gave their names as willing to subscribe to "El Evangelista." Who will say that here the fields are not white and ready to harvest?

I am, dear sir, yours very truly,

ANDREW M. MILNE.

CORRESPONDENCE OF REV. A. L. BLACKFORD.

RIO DE JANEIRO, Oct. 30, 1878.

DEAR BROTHER:—In returning from Pernambuco, I reached Parahyba do Norte on the 18th of

August, and was kindly entertained at the house of an English gentleman to whom I had a letter of introduction, and whose wife, a Brazilian lady, I had met at Rio de Janeiro at the beginning of the year. When I reached their house, near noon on the Sabbath, I found her with her children and servants (slaves) assembled in the dining-room for worship and religious instruction. Besides family worship with them daily, morning and evening, her custom is thus to devote at least one hour every Sabbath. This lady was educated a devout Romanist, and until a few months past was in the habit of going to mass every Sabbath; but now she is earnestly seeking the truth and diligently studying the word of God.

I found a bookseller who readily took our books on sale, and said he hoped to introduce them into a large town, about 100 miles in the interior, called Area, where he had resided a number of years.

I met a man who had been led to the study of the Scriptures by Mr. Pontes, our colporteur, who with his wife seemed to be true believers. Some months ago he had, perhaps rather ostentatiously, burned his idols, which he deridingly spoke of as "monkeys." It had created considerable stir at the time, and even his father, a German (nominal) Protestant, had censured him very severely; but he was firm, and is active in his efforts to propagate the Bible and induce men to read it. He keeps a grocery-store, which is frequented by soldiers from the barracks near by. On the 20th, just before leaving, I went to see him. I found him sitting behind his counter reading the Bible to some soldiers, and perhaps some others, who were in his store. On my return he handed me \$20 for New Testaments and tracts, to be sent him from Pernambuco for circulation. Through this man I met also a captain in the Brazilian army, who had, as well as his wife, been reading the Bible, and who professed much interest in the truth. I could not, however, form the same favourable opinion of its results in his case. Parahyba needs to be revisited soon by the colporteur, when, I have no doubt, larger sales will be secured. It did not seem practicable to preach there without considerable delay; I left that work to Bro. Smith, who arrived from Pernambuco on Aug. 20th with a view to the commencement of missionary work at that point. He remained a week, as I learned on my return, and through Mr. Shalder's influence secured the theatre for preaching one night, at a cost of \$40. No other public hall could be obtained. He had a good audience, and his discourse was well received and made a very favourable impression.

I had to leave on the 20th, or wait a week for another steamer. I embarked on a small coast steamer for Ceara, which was to touch at all intermediate ports; and though the distance is only 340 miles, it took us nine days to make the journey. The ports at which it touched could only be entered or left at high tide and in daylight, so that we would sometimes have to wait from six to eighteen hours to get in or out of the harbour;

A. L. BLACKFORD.

COLPORTEAGE IN CHINA.

EXTRACTS FROM MR. THORNE'S REPORT FOR JULY.

With the exception of two days, when my time was taken up with correspondence, I was either ashore with books or on my way in the boat from one place to another during the whole month. Yet it is not so much to the credit of the Chinese boat that the work was so successfully carried out as to the fact of having the work planned out beforehand

at Mr. Pearse's, in Ganking, all the places marked out at his house for visiting being taken in regular order as arranged. And though neither Mr. Pearse nor any one else had ever visited some of the places thus picked out on the map, I was permitted to test fully the capacity of the several towns for taking the word, and to feel a power not my own, who wisely overruled all my plans and actions, and brought me out safely at the end of my journey.

Eleven different places were visited. The boat was kept busy, sometimes going during the night as well as day. Its sailing power being of the poorest, and only going ahead when the wind was aft, various means had to be resorted to, to expedite our movements. The flooded lakes, creeks, and rivers probably impeded our progress as much as they at times helped us along; the usual landmarks being under water, and with a hap-hazard skipper, the boat frequently took ground in out-of-the-way places, got into the wrong channels, and had to be floated off by sheer force of man-power overboard alongside.

During the last week in June, Mr. Pearse and I had made an excursion to the provincial boundary some fifty miles from Ganking, and had tried to make known to the people the name of Jesus. The distribution of the word that week did not amount to many a one-day's work in a single place; yet, who shall say that the labour is vain or unprofitable? That God's blessing has gone with this week's up-hill work, as much as it has when hundreds greedily took the book, I am sure; else I might here close my letter and my connection with the American Bible Society.

Monday, July 1st, was a busy day in Ganking, the streets being crowded with country people who had come in to witness the show connected with a holiday festival. The people were not ill-natured, and those of the city were too much taken up with their own doings to pay much attention to us, though we drew crowds wherever we went and wherever we halted. Altogether, the day was a noisy one and by no means in accordance with our wishes or our work; but yet, we both felt that it was good to be here and not let Satan have it all his own way. And we did get a hearing, time and again; and though we could not turn the strong stream of idolatry to one side, nor check its headlong progress that day, yet, as we went along, we planted what will some day prove stumblingblocks to this heathenish foolery, or will show true worshippers the path of peace.

On the following day we had good success outside the west gate and in a quiet street, where the people were brought together by Mr. Pearse's preaching. The cry of "foreign devils," to-day as yesterday, had become so monotonous as almost to escape notice. Mr. Pearse, repeating some of Confucius's sayings, well known to the crowd, proved by them that if we were really the beings they called us, they themselves were like unto us! The crowd always accept this situation, however unpalatable the logic of facts.

On the morning of the 3d I parted with my friends of the China Inland Mission and took boat for Tsung-Yang, some 100 *li* down the river, where I arrived before dark and in time to go ashore and dispose of my books in hand.

On the 4th of July, the American flag was flying from a bamboo raised aloft from the stem of my boat; and though few "stars and stripes" are now seen upon the Yangtze above Shanghai, the one I now fly counts one among those spread to-day in honour of our national independence. I raised my hat to it as I went ashore with my books. Could

I do more in its honour, all alone here in the heart of China? I did do more, as you may rightly conjecture. I did pray that our Heavenly Father would bless our country, its President and governors, and so purify the halls of legislation that good men and true may be the rule, and not the exception, in them.

On the 6th, at an early hour, I was on my way across the country with a barrow-load of books for Tung Ching, a place among the mountains, thirty $\frac{1}{2}$, or ten miles, west of Kung Ching. Here, as elsewhere in China, the town seemed to have refused to be bound within stone and brick walls, and I found that trade and commerce was carried on almost altogether outside the gates, while inside the streets were deserted and given up to official residences and offices and quiet family dwellings. They told me no foreigner had ever been here before. The people certainly acted as if they had never seen such a stranger. There was no difficulty whatever in disposing of my books, for here was found the cream, as it might be called, of the country—most to be desired and looked for in my present work; for, after all, it is in places new to foreigners, such as this, that the word can be most freely distributed and eager listeners can be counted on. More can be accomplished in a few hours' intercourse here than in days spent at some one of the treaty ports. The people of this place were evidently glad to have me come and speak with them, and also eat with them, as I did after I had disposed of most of my books and turned my face eastward to go to my boat.

At Kung Ching I found the people waiting for me at the end of the town, though not the same crowd that escorted me out of town early in the morning, yet to all intents and purposes the same. I showed them my diminished stock of books, and told them how glad their countrymen in the next town had been to get the word. Yet I hardly needed this spur to their desires, for they quickly took the handful I had with me and followed me down to my boat, where I told them I had more. Rain here intervened, but did not prevent the curious from flocking to the water-side. I had to stamp more books, which took some little time, my teacher meanwhile delivering to all who asked for a book, and before sundown I was again on the street and fully supplying all needs.

At Chi Chin I went ashore, as usual, and made the most of a short stay, walking up and down the streets and going backward and forward, till I had settled in my own mind that the place had been thoroughly called upon—or, rather, its inhabitants had. The good folks had seen foreigners before; they smiled but a brief welcome and then turned to their business. My book and my speech had doubtless already come under their eye and within their hearing, and they have given up wondering at the ways of foreigners.

At Ching Yang the people received me with no particular demonstration; indeed, they seemed rather indifferent to me and my book; so I felt called upon to make personal application to them; and at each open space above the shop-railing, whenever the heads and bare chests showed up above the wood-work, I fixed my gaze and said my say. If I can secure their attention they are likely to accept my book, here and elsewhere; and if they remain stolid and unmoved, I tell them that "if not to-day willing, to-morrow they cannot," and so pass on. The bare-legged younglings are often strong pleaders for me, and if boys and "only sons," they are real powers in the household. Time and again have I been indebted to them, when their persist-

ence would outweigh my pleadings with a stern and stupid parent, and another book—"the Book"—would be secured for a family.

At Tung Ling the books disposed of were very few, though the offerings were very liberal; but the day was rainy, walking sloppy, and the people, like their town, appeared water-logged and indifferent to anything that required head-work.

IN THEIR OWN TONGUE.

The *Anpao*, a monthly paper for the Dakota Indians, issued under the superintendence of Bishop Hare, used the following emphatic language. The remarks have an important bearing in the translation of the Scriptures into the language of the people.

It is to be remembered that *vernacular* schools are the only means of immediately reaching the masses, and that, after all, it is not so much English words as English ideas that we wish to communicate. Now it is a capital mistake to suppose that English ideas can be most effectually conveyed in English words. They generally convey to Indians no ideas at all. Of a class which stands up and reads English before admiring listeners, it will generally be found that not one in ten knows the meaning of what he reads. * * Educational effort should not be postponed until the people can be approached with the English tongue.

WITH WHAT WORDS SHALL THE GOSPEL BE PREACHED?

The problem of expressing Christian ideas in a language which has for ages been employed by idolaters confronts the pioneer missionary in every heathen country. A conspicuous illustration of this is found in the difficulty of selecting an acceptable Chinese word for the name of God. A writer on the hindrances to the progress of the gospel in Madagascar, says:

Defeated in the grand assault, idolatry yet lurks in secret hiding-places. Its ideas float loosely and in diffusion in the minds of the people in country districts, lingering often where we least expect it, and can hardly know what harm it does. It often seriously hinders the correct understanding of gospel preaching. From the necessity of the case the Christian sense has to be imparted into many of the words now used; while to those whose minds are indolent and unexercised by use, it is to be feared that the precise ideas conveyed are still largely tinged with recollections of the old idolatry. Words and phrases long hallowed in our thoughts by devout association, such as the names for God, grace, sanctification, holiness, faith, peace, love, joy, and the rewards and glories of the heavenly world, have very meagre meaning put into them by many of the people as yet.

Domestic Department.

EXTRACTS FROM MONTHLY REPORTS OF DISTRICT SUPERINTENDENTS.

CALIFORNIA AND NEVADA.

The past month I visited the Synod of the Pacific; the General Association of the Congregational Churches of California; the Pacific Annual Conference of the Methodist Episcopal Church, South;

the Calaveras County Sunday School Convention at Copperopolis, Stockton, and the Stanislaus County Sunday School Convention at Modesto. At all of these meetings your Superintendent was cordially received; the ecclesiastical bodies passed resolutions commending the cause and renewing their pledges of co-operation with the Society and its auxiliaries. The delegates to the Sabbath school conventions manifested great interest in our work, so much so that over \$30 worth of books were sold at Copperopolis by your Superintendent and by Rev. F. M'Cracken, one of our volunteer workers, who has the whole of Calaveras County for his parish, he being the only minister of the gospel in the county. He will do all he can in carrying gratuitously the Scriptures, for the California Bible Society, to every family and miner in the county. I also succeeded, during the month, in obtaining the volunteer services of four active Christian laymen, as well as several ministers, who will aid in the distribution of the Scriptures in California.

Never before, during any one month of my connection with this blessed work, have I had such encouragement or so many promises from its friends of assistance in the prosecution of its plans; and I am glad to be able to report that, as the "volunteer plan" becomes known and understood, the more enthusiastic are the friends of the cause in their praise of it. We have saved the salary of one agent, at least, in work done by volunteers, and the prospects now are that it will not be necessary to employ the auxiliary agent in California for some time to come. I shall be very glad to be able to look at a work so conducted on my field, that a sum bordering on some \$2,000 is annually saved on auxiliary agency expenses, and still have the destitution supplied.

IOWA.

During the month I was almost constantly on the wing and hard at work; but, having excellent health, I was able to push forward with joy. I believe that Bible interests, and especially the present plan of working them, are being better understood in Iowa than ever before.

I visited the Presbyterian Synod of Iowa North at Jefferson, the Upper Iowa Conference of the Methodist Episcopal Church at Marshalltown, the Presbyterian Synod of Iowa South at Des Moines, and also, at the same time and place, the Young Men's Christian State Convention. I also visited the Iowa Conference of the United Brethren at Lisbon, the Baptist State Convention at Bedford, and the Burlington Dist. Conference of the Meth. Ep. Church at Wapello. I was cordially received by all these bodies and invited to address them on the Bible cause.

KANSAS.

In very many respects our work increases in hopefulness. A larger number of ministers are availing themselves of their opportunity to provide destitute families and individuals with the Scriptures. And there are evidences that pastors and churches appreciate the importance of the Bible work, and are more uniformly giving the American Bible Society a place in their annual donations. Depository sales, too, are greatly in advance of any former period.

KENTUCKY AND TENNESSEE.

The third Sunday of October I assisted in the annual meeting of the Spencer County Bible Society, and the fourth Sunday in holding the annual meeting of the Breckenridge County Bible Society. I reorganized these two societies, and in the former I raised \$25, and in the latter over \$60, collections.

On the 24th I visited the Synod of the Cumberland Presbyterian Church at Hopkinsville, Ky. I was cordially received, given as much time as I desired to address the Synod, and they passed a complimentary resolution to me personally, and also one instructing their ministers to take collections for the American Bible Society.

The colportage work for October, I am gratified to report, is more encouraging than last month. The colporteurs' receipts from sales and collections exceed the expenses by \$20 64. I call particular attention to the report of Rev. T. R. Dodson. He has now one of the roughest counties of the State of Tennessee. Rev. George M. Everett, colporteur in Macon County, also makes a good report.

MINNESOTA.

Lyon County Bible Society has had a good work done within its bounds with Bibles I supplied for the purpose. One of the poor churches took a collection of \$13 30 for the general work.

Brown County Bible Society has also done a good work, through two German ministers, with Bibles donated last year and some few which I supplied while the work was in progress.

Renville County Bible Society is worthy of all praise for the efforts put forth. Two Lutheran ministers and one lady have done all the work in the midst of a suffering people.

Redwood County Bible Society has done well, and, considering the destruction of crops for four years and a poor crop this year, affords a proof of their love to our cause.

Yellow Medicine County Bible Society I have thoroughly reorganized. The wives of the president and vice-president raised \$44 41, in order to pay their debt and aid the American Bible Society. The annual meeting was held in the courthouse, the night was wet and dark, and but few were present, but the few proved themselves workers who made their influence felt.

MISSOURI.

During the month I have visited seven ecclesiastical bodies in Missouri. Two of the seven were 482 miles apart, and some others were scarcely less distant from each other. The labourers to cultivate this vast field are few and far between. The missionary aspect of their work was specially discussed by the several pastors, and our Society was warmly endorsed as an essential aid in such work.

In six different counties in Missouri, six colporteurs report 123 days of labour in October, 1,631 miles travelled, 1,761 families visited, and 358 families without an entire Bible; they have distributed, either by sale or gift, 1,136 volumes of the sacred Scriptures. Colporteur Griffin finds many coloured families in his field without a Bible, who wonder at its cheapness and gladly purchase. He asked a man, chopping wood at his door, if he had a family Bible; the reply was, "No; for forty years I've done without a Bible—I can always do without it!" In such cases we seek, if possible, to leave a Bible for the wife and the children.

NORTH AND SOUTH CAROLINA.

I am happy to say that the fine old Mecklenburg County Bible Society, N. C., has entered with spirit on the thorough canvass of its field; that its agents have been instructed and furnished with blanks by your Superintendent, and that they will report their labours to me as well as to their auxiliary. This society is instinct with life and energy, having been greatly revived the last year, and is now setting an example which I hold up before other auxiliaries, and which cannot fail to exert a happy influence.

OHIO AND EASTERN INDIANA.

The Granville and Vicinity Bible Society held its annual meeting, October 13th. It enters upon the work for the coming year with a becoming zeal, proposing to have all of the interests of the Bible cause attended to by the friends within the auxiliary.

It was to me a great privilege to spend Sabbath, October 20th, with James Lewis, Esq., the efficient president of Crawford County Bible Society, Ohio, through whose active care thorough volunteer work has been done in the county for two years past.

Whitestone and Crestline each held interesting meetings and are now entering upon the volunteer work. Another good report may be expected from Crawford County this year.

OREGON AND WASHINGTON TERRITORY.

On October 2d I attended the anniversary of Clatsop County Bible Society, Oregon, at the Congregational Church of Astoria. The Congregational, Presbyterian, Baptist, and Methodist Churches united in the annual meeting, and addresses were made by Rev. J. T. Wolf, Rev. Mr. Boyd, Rev. Mr. Condit, and your Superintendent. A collection of \$15 was taken for the Bible cause, and \$13 50 subscribed. During the two following days I made 106 visits to business places and families, and collected \$20 82 additional in donations. I found six destitute families and supplied four of them and two destitute individuals with the Bible. I sold twenty volumes, worth \$12 47, and donated five volumes, worth \$2 88. Mr. T. P. Powers, of Upper Astoria, has volunteered to see that the Scriptures are more widely circulated in Clatsop County.

TEXAS.

The greater part of October has been spent in attending the meetings of Austin Presbytery, Texas Synod, and the Conferences of West and Northwest Texas. I was very cordially received by these bodies, and resolutions were passed by each commending the work of the American Bible Society. The pastors were directed to take up annual collections in their respective churches for the Bible cause. This is a gratifying advance in this State.

The colporteur work shows improvement this month. Money is more plenty, though farm products bring in very little yet. Many farmers are holding their cotton for higher prices. The colporteurs F. E. and J. D. Jackson continue to "camp out" and cook for themselves, believing it to be the cheapest way of living while labouring in the new counties of Wise and Tarrant. Mr. Scott writes that he found a family in Navarro County, and the father, sixty years old, with a large number of children, had never had a Bible in the house. Bibles and Testaments were sold them to the amount of \$2 40.

The following is the summary of the colporteur work in this State for the year ending October 1st, 1878: Number of families visited by colporteurs, 39,321; families found without the Scriptures, 7,970; destitute families supplied, 6,016; destitute individuals supplied in addition, 2,118; number of books sold, 20,500; value of books sold, \$6,682 79; number of books donated to the needy, 5,106; value of books donated, \$1,340 32; contributions received from churches and individuals, \$1,364 36; days of service rendered, 3,908; number of miles travelled, 39,900. Thus, 25,606 volumes of the Holy Scriptures have been put into circulation, in thirteen different languages, by sale and donation, in thirty-two counties of the State. An effort is being made to carry out a systematic and thorough canvass and supply of the State with the Bible.

By this means the word of God, which is the light of the world, will find its way to the cellars and garrets of our cities, into the obscure portions of our land, and the solitary cabins of the frontier.

WESTERN VIRGINIA.

I have finished the canvass of White Sulphur Springs and surroundings, where I found families utterly destitute of the Scriptures. At Wilton I addressed the Guyandotte District of ministers, and from there proceeded to Charleston, Kanawha C. H., and addressed a union meeting there Oct. 6th. The place had just been visited with an unprecedented flood, so great that a light-draught steamer sailed through some of the streets, and the waters of the Elk and Great Kanawha rivers rose into the first stories of many large residences as well as into the dwellings of poverty and want. I did the best I could during my limited stay there, and then departed for the Methodist Episcopal Conference at Parkersburg. I quote some of the action of Conference on behalf of the Bible cause:

"The aggregate Bible collections exceed those of the preceding year \$180 63. Considering the shrinkage of values, damages from flood, yellow fever calls for help, and the unprecedented scarcity of money, the report is truly encouraging.

"Whereas, The Parent Society has repeatedly made grants of Scriptures to aid in supplying our poor, therefore—

"Resolved, That our grateful acknowledgments are due to the American Bible Society for its large generosity, and that we will co-operate with the State Superintendent, Rev. W. R. Long, and with the colporteurs, in the thorough exploration of the commonwealth and in the supply of our destitute poor.

"Resolved, That we will take, or cause to be taken, a collection for the Bible Society in each of our churches during the current year."

I have spent three or four of the last days of October in canvassing St. George C. H. and several miles of its surroundings, riding through fields and primeval forests by bridle-paths and sometimes mere dog-paths. Two-thirds of this State is a vast wilderness. Houses are from one to six miles apart. Let any man see the mountainous and moral wastes and desolations of West Virginia, and his warmest sympathy will be elicited for the colporteurs. Souls here are perishing for lack of the gospel.

WELD COUNTY BIBLE SOCIETY, COL.

The following is the report for six months' work of the county agent employed by the above auxiliary:

Number of families visited, 736; herders' camps visited, 50; families found destitute, 65; supplied, 45; individuals found destitute, 75; supplied, 65. Bibles and Testaments sold, 263, value, \$272 26; donated, 155, value, \$45 92. Cash donated to the Bible cause, \$79 80. The agent reported a thorough canvass made.

WINNEBAGO COUNTY BIBLE SOCIETY, ILL.

The thirty-fourth annual meeting of this auxiliary was held Nov. 3d, 1878, in the three divisions of the city of Rockford, viz., at the Second Congregational Church, west side, Winnebago Street Church, south side, and Westminster Church, east side. The large attendance and interest at each of the above places indicates that the Bible work has a deep hold upon the hearts of the people. The total receipts as reported by the treasurer were \$825 27, and from books sold in the

county depository \$192 70. A county agent has been employed a small part of the time in canvassing the county, visiting the different branches, collecting funds and supplying the destitute with the Bible. He has visited 306 families, has found and supplied ten who were destitute, besides furnishing twenty-nine children and others with copies of the Scriptures. During the year local agents have visited 529 families and have supplied all destitute families found who would receive the Bible, as well as some seventy-one children and other individuals.

At the business meeting of the auxiliary, it was voted, among other things, to donate to the American Bible Society the sum of \$200.

LEXINGTON AND VICINITY BIBLE SOCIETY, KY.

The forty-first annual meeting of this auxiliary was held at the Meth. Ep. Church, South, Oct. 27th, 1878. The building was filled with a large and attentive audience. The opening exercises were conducted by Rev. Messrs. Sooy and Frost, and after the transaction of some routine business, the president introduced the Rev. Dr. Hopson as the first speaker. His address is said to have been eloquent and effective, and he gave potent reasons why the Bible should be circulated and read. The second speaker was Mr. John C. Young, whose theme was, "The Bible Society Work." He was heard with marked attention by the large audience.

MONMOUTH COUNTY BIBLE SOCIETY, N. J.

The sixty-first anniversary of this auxiliary was held November 7th, in the Presbyterian Church of Manalapanville. The annual sermon was delivered by the Rev. T. W. Wells, of Marlborough, and is described by those who heard it as an able effort. After the appointment of the several committees for the transaction of business, it was announced that the ladies had prepared dinner in the basement of the church, and all present were invited to partake of it. Subsequently, the reports of the executive committee, depository, and treasurer were read, and short addresses were made by Rev. B. S. Everitt, delegate from Middlesex County Society, and by Rev. Dr. Sheldon, State Superintendent for the American Bible Society. It was unanimously

Resolved, That the thanks of this society are due, and are hereby tendered, to the officers and families of the Presbyterian Church of Manalapan, for the hearty Christian greeting and abundant entertainment we have this day received and enjoyed.

UNION COUNTY BIBLE SOCIETY, N. J.

From the printed report of the recent anniversary of this auxiliary, we learn that it was the most interesting meeting held in several years. The attendance was unusually good in the afternoon, and in the evening the large church was well filled. The people of Rahway exercised their wonted hospitality—their only complaint being that not half the guests were forthcoming for whom they had made preparations.

The treasurer's report gave the cash receipts from the different churches in the county as \$473 41. After the transaction of some routine business and the hearing of delegates from other auxiliaries, the discussion of the topic, "The Relation of the Bible to Families," was opened by the Rev. Mr. Smythe, of the Second Presbyterian Church, Elizabeth. It was an able address, which was heard with closest attention, and was followed by

the Rev. Dr. Roberts and Rev. Mr. Vansant, who each gave some interesting statements from their own experience relative to this subject. The afternoon exercises were closed after the passage of two resolutions, the first instructing the executive committee to take steps to thoroughly canvass the county with a view of supplying every one destitute with the word of God; the second, urging upon superintendents of Sunday schools to see that every child enrolled became the possessor of a copy of the Bible. In the evening, brief addresses were made by F. W. Foote, Esq., the retiring president, the Rev. Dr. Sheldon, the District Superintendent for the American Bible Society, the Rev. Mr. Morris, of Woodbridge, and Rev. Mr. Langford, of Elizabeth. Dr. Sheldon gave a brief history of the society and complimented the people of Rahway on their interest in the good work, as shown by the large attendance.

VIRGINIA BIBLE SOCIETY.

DEAR BROTHER:—The enclosed statement of work done in our field since April, 1878, almost entirely by the aid extended to us by the American Bible Society, may be of interest to your Society and to the readers of the *Record*: 11,386 families have been visited by our missionaries; 1,436 of them were found destitute of the Scriptures, and 1,233 were supplied by sale or gift; 789 destitute individuals have also been furnished with Bibles or Testaments; 16,422 volumes have been put into circulation, valued at \$3,596 31.

There is one very interesting feature about our work: there are several counties in the southwestern part of the State, where in 1872 we found great difficulty in prosecuting our Bible work, on account of a very peculiar class of religionists, who openly opposed the circulation of the Bible, Sabbath schools, and all missionary enterprises. Therefore but little Bible distribution was made, although the counties were pretty thoroughly canvassed. Some two years ago, a work of grace commenced at one of the county seats, under the preaching of an evangelist, who applied for a good supply of books, saying they were in great demand. I sent a supply, and in a very short time they were all disposed of; and when your Board made us the liberal grant last spring, we determined to send a missionary into these counties and keep him there until the field was again canvassed. He has been there now several months and finds a cordial welcome, and has already disposed of over \$200 worth of Bibles and Testaments. He finds many very poor and many destitute of the Scriptures. He states, in his last report from Franklin County, that it will require more than 5,000 Bibles to meet the demand in that and the adjoining counties. The first canvass was simply a preparation for the second; and prior to the canvass of 1872, I do not think there had been a similar work done in the history of the present generation. In several of the counties where our missionaries laboured in 1873-'4-'5, there have been great revivals and many conversions. These are the encouraging features of our Bible work.

Very truly yours,

M. W. STAPLES,
Secretary Virginia Bible Society.

ECCLÉSIASTICAL ACTION.

The State meeting of the Christian Church at Chillicothe, Mo., August 27th, 1878, adopted this resolution:

Resolved, That this Convention is in hearty sym-

pathy with the American Bible Society in its work of giving the word of God to the people without note or comment, and that we commend the same to our brotherhood in the State, and as individuals we will extend to them whatever aid is in our power.

J. W. MOUNTJOY, *Secretary.*

Miscellaneous.

LIGHT OUT OF DARKNESS.

BY MRS. W. B. CAPRON.

On Monday, the Bible-woman, in search of some one, was directed to a goldsmith's house, to which she had never gone before. But she found six or seven women, all strangers, save one; and this was our dear old friend, who had come for a jewel which had been repaired. As soon as she saw the Bible-woman, she exclaimed, "Now, come right in and sit down, and we will have a good time;" (looking at the woman)—"she will tell you glad and wonderful things," she cheerfully said; and turning again to the Bible-woman, she said to her, "Tell them about feeding the five thousand." This the Bible-woman did; and before a pause could follow the reading of the story, the old woman said, "That's just like him—the Lord—the Saviour; he can do all such things." Again commanding the Bible-woman—"Now tell them about how he came out of the grave, and went like a king up into the golden heavens. He begun the world like the rest of us poor sinners, but he went the way back like a king."

The Bible-woman paused in her account, to say that the woman had been impressed with one of my conversations about our Lord's rising from the dead, and the ascension, and was continually eager to hear her read the accounts of these great events. She seems to feel as if it was a journey she was going to take with Him, and she could never hear enough.

So the Bible-woman described the resurrection and the ascension; and the ejaculations and exclamations of our friend, she said, added a convincing power to those heathen women that she could not describe.

"How did you feel under such leadership?" I asked.

"I have no words to tell you," was her reply. "Such joy and satisfaction as it was to have her to tell me what to talk about, and to see how her belief impressed those women! Why, I never was in such a scene in my life." This was not all. "Now," said our dear old friend, "I wish to tell you myself how this Lord of ours not only came himself out of the grave, but he calls others out the same way. I will tell you about a man whose name was Lazarus." Then, continued the Bible-woman, she told the whole story, and you should have seen those women's eyes hang on her lips. As soon as she had finished she turned to me, and in the tenderest, softest voice she said, "Now tell them about his five wounds." So, having beheld his power and his glory, they were to witness his sorrow and suffering, this dear woman herself saying that this also was what he had done for us. She closed this memorable meeting by saying to them, "This Lord and Saviour is mine. He has saved me. I live in this Market Street like you all, but I have heard about him, and I have come to know it is true. It is here in my heart. These women who read the Bible will help you, just as they helped me. If a poor old woman like me can

understand them, anybody can. The Lord began to bless me just as soon as I began to give him something. The first time I went to the church where they worship him, I gave him my money, and he has blessed me ever since. The first thing I do on Monday morning is to get my piece of money for the next Sunday, and put it up high, where I can see it all the week, and nothing would make me touch it. If I wanted change ever so much, I would not touch that. That is for the Lord, and it belongs to him all the week. We must always keep something ready in the house for the Lord."

Every Sunday, when the contribution is collected, this faithful creature rises deliberately, drops her coin, folds reverently her hands, sometimes closes her eyes, and sometimes raises them toward heaven; and I doubt not the Lord sees that the offering is given to *him*. I am filled with solemn questioning, whenever I see it, whether we long-time Christian givers would not do wisely and well to follow her example.—*Life and Light for Woman.*

BUYING A BIBLE.

A missionary in Chili tells how he came to buy a Bible of a Chilian whom he encountered in the street.

"Do you want to buy a Bible?" he asked. "No," I replied; "I have a good supply in my house." "I have one that I want to sell," he said, "and if you don't buy it I am going to burn it." "Why are you going to burn it?" I asked. "That is none of your business," he replied; "I am going to burn it." "Well," said I, "the blame will be yours, not mine."

Then I asked him what edition it was, saying that if it was one of Amat's with the Romish notes I would buy it. He went to bring it, and it proved to be a large beautiful Bible of Cipriano de Valera, one of the best I have seen. "Now," said he, "if you don't buy this I am going to take it to the kitchen and burn it." "Do you not believe that this is the book of God?" I asked. With a most contemptuous expression he asked, "Have you ever seen God?" "When I look upon his wonderful works and see the evidences of power and wisdom, I know there is such a being," I replied. He repeated again and again his question, "Have you seen God?" The man was not excited but perfectly cool, and lashed me for a "heretic" without mercy. I was just as cool with him, and soon we had a number of spectators to the contest. At length, wearied with his repetition of the question, I asked, "Have you seen your own mind?" He perceived the trap and jumped it by saying, "I have no mind;" but like many others he went farther and fared worse, for I immediately remarked, "The Bible says that very same thing: '*El necio dijo en su corazon, No hai Dios.*'" (The fool hath said in his heart, There is no God.)

"Will you buy the Bible?" he asked. "What do you want for it?" "Seven dollars," he replied. "Can't give it," said I. "Take it for three." "No," I said. "Then I am going to burn it," he answered. "I will give enough to buy that pile of wood," I told him; "I'll give a dollar." "Take it," said he. And the exchange was made. Ringing the dollar upon the stones, he remarked, "This is no heretic."

I stepped outside of the door and gave away some *Piedras*. He followed me and asked for one. "Do you really want it?" I asked. He replied, "Certainly I do." I gave him one, whereupon he deliberately tore it in pieces and threw it into the

street. I asked, "Sir, does your religion teach you that? or does it teach you that a man is a heretic who believes in God, loves his word, and tries to follow the pure teachings of Christ as they are contained in the Scriptures? If so, I glory in the name." I then went on my way distributing, carrying that large Bible and recounting its history occasionally. I would sometimes inquire if I had received the proper definition of a heretic, as understood in San Felipe.

Some wanted to buy the Bible, but I told them money would not touch it, as that very Bible should, by the grace of God, yet be the book from which, in an evangelical church here in San Felipe, the gospel should be read to the people. To that it is now dedicated. It is just the kind of Bible that we want for that purpose.—*Valparaiso Record*.

OFF-HAND CORRECTIONS.

An author having quoted 1 Chron. xiv. 15, in his manuscript, his publisher wrote to him on this wise: "We have been obliged to correct your manuscript. Did you ever hear of such an instrument as a 'going'? We have looked through all our dictionaries, and can find nothing of it. We have printed it, 'the sound of a gong in the mulberry tree,' and that must have been what you meant." It is very hard to get one's words printed as he writes them, and often if they were they would be far from being just right; but this poor fellow, who knew what he was about, must have been startled when he heard that gong. We copy the fact, for the consolation of authors who suffer from misprints.—*New York Observer*.

WILL RUSSIA TOLERATE PROTESTANT MISSIONS?

The *Missionary Review* quotes from a London paper an incident that is of some interest in considering this question:

It is the recent trial of three peasants, at Odessa, for the crime of evangelizing their countrymen. They had lain in jail three years already when brought up for trial. The attorney-general charged that the prisoners began their work in 1870, holding prayer-meetings secretly at first, and afterwards more boldly extending their influence, till at length whole parishes deserted the church and joined the heterodox faith, showing no regard for the holy saints, images, candles, or ceremonies of the church. For this he urged that they should be exiled to the mines of Siberia.

The prisoners appeared in court with their New Testaments in their hands, and with rustic simplicity and fervor replied to the accusations almost wholly in Bible language. Some forty persons—priests, peasants, and officials—were called as witnesses; and while testifying to the religious meetings, testified also to the sincerity and blameless life of the prisoners and their converts, known by the name of *Stundists*. All testified that these Stundists were remarkable for their honesty, sobriety, integrity, and for the strict practice of all the moral virtues so generally wanting in the orthodox monk, and the only fault was that they would not go to church, or recognize the authority of the parish priest. This was an offense in the eye of the law, and for propagating their orthodox views they were liable to exile; and yet when the case was closed and committed to the jury, that jury, in five minutes brought in a verdict of "not guilty," and by the crowds in court the verdict was hailed with exclamations of joy.

Bible Society Record.

NEW YORK, DECEMBER 19, 1878.



BIBLE HOUSE, ASTOR PLACE.

AMERICAN BIBLE SOCIETY.

The stated meeting of the Board of Managers was held at the Bible House, Astor Place, on Thursday, December 5th, at half-past three, P. M., Wm. H. Allen, Esq., LL.D., President, in the chair.

The Rev. I. H. Torrence, D. D., of Philadelphia, read the 95th Psalm and offered prayer.

Two newly organized societies were recognized as auxiliary: one each in Alabama and Iowa.

In the foreign correspondence of the month were letters from Rev. M. Phillips of Merida, Yucatan, Rev. John Edwards of Guadalajara, and Mr. James Pascoe of Toluca, respecting work in Mexico; Rev. F. Vermeil of Paris, Rev. C. H. Doering of Bremen, and Rev. A. W. Clark of Gratz; Mr. A. B. King of Liberia, asking for Arabic Scriptures for Mohammedans in Africa; Mr. Blackford, announcing his return to Rio de Janeiro, after many delays; and from Mr. Milne at Monte Video, Sept. 30th. Dr. Gulick was at Tung Chow, China, Oct. 6th. Mr. Bliss sends a long and valuable paper respecting the openings for larger work in Persia and the Caucasus.

Grants of books were made for sale by the Society's colporteurs in the South and West, amounting in value to \$5,000. Besides these, about 6,700 volumes were granted, for home and foreign distribution, to various auxiliaries and other societies, churches, and individuals. Of these, nine volumes were in raised letter for the blind, and about 1,400 for foreign lands.

The receipts for November were \$38,775 87; copies of Scripture issued, 74,010.

Summary of District Superintendents' Reports,

For the month of October, 1878.

Number of District Superintendents reporting.....	18
Auxiliaries, Branches, etc., visited.....	122
Anniversaries attended.....	33
New Societies and Committees formed.....	7
Sermons and Addresses delivered for the Bible cause	129
Letters sent.....	1,330
Miles travelled on official duty.....	18,064
Donations and subscriptions secured for the Bible cause	\$1,668 00

BIBLE DISTRIBUTION IN OCTOBER, BY FORTY-TWO COLPORTEURS AND EIGHTEEN COUNTY AGENTS.

	Colpor's.	Co. Ag't's.
Days of service.....	931	387
Families visited by them.....	11,616	4,584
Families found destitute of the Bible.....	2,327	602
Destitute families supplied.....	1,700	356

	Colpor's.	Co. Agt's.
Destitute individuals supplied in addition.....	869	107
Number of books sold.....	5,093	750
Value of books sold.....	\$1,847 85	\$423 16
Number of books distributed gratuitously..	1,632	408
Value of books distributed gratuitously.....	\$424 14	\$154 98

Summary of Fifty-seven Annual Reports of Auxiliary Bible Societies,

Received in November, 1878.

Receipts from sales in twelve months.....	\$3,273 98
Receipts from collections and donations.....	2,525 85
Paid American Bible Society on book account.....	3,279 04
Paid American Bible Society on donation account....	756 09
Expended on their own fields.....	1,738 05
Value of books donated.....	750 48
Value of stock on hand at date.....	8,806 21
No. of these Auxiliaries reporting general operations..	16
Collecting and distributing Agents employed.....	15
Families visited by them.....	13,105
Families found destitute.....	737
Destitute families supplied.....	612
Destitute individuals supplied in addition.....	378
Sabbath and other schools supplied.....	15

Deceased Members.

Rev. Alexander Reed, D.D., Denver, Col.
Rev. Allen T. Graves, Plainfield, N. J.
A. M. Rowan, Argyle, N. Y.
Hon. Edward Downey, Brownsville, Texas.
Rev. Alexander Meharry, Germantown, Ohio.
Rev. E. H. Pratt, East Woodstock, Conn.
Thomas H. Powers, Philadelphia, Pa.
Rev. Henry Wisner, Benton Centre, N. Y.
Rev. Moses Wallace, Rochester, N. Y.
Rev. Augustus L. Chapin, Galesburg, Ill.
Rev. F. Massuere, Lawrence, Mass.
Frederick L. Auchincloss, New York.
Gen. William R. Brown, Newburg, N. Y.
Mrs. Maria King Palser, Belleville, N. J.
Nathan Bouton, Virgil, N. Y.
Myron P. Hopkins, Medina, N. Y.
Mrs. Darwin F. Rockwell, Plainfield, N. J.
Samuel Baldwin, Newark, N. J.
Mrs. Mary C. Slater, Memphis, Tenn.
Mrs. Cornelia Westerfield, New York.
William Wheeler, Chicago, Ill.
John M. Keese, Chicago, Ill.
Mary Munro, New York.
Mrs. Andrew Croswell, Cambridge, Mass.
Rev. John Thomson, Saratoga Springs, N. Y.
Mrs. Elizabeth Sawyer, Piqua, Ohio, for many years the depository of the Piqua Female Bible Society. She died November 28th, 1878.

Societies Recognized as Auxiliary,

December, 1878.

With Names and Post Office Addresses of Corresponding Secretaries.

Brooklyn and Vicinity B. S., Iowa, J. H. Tucker, Brooklyn.
Clarke County B. S., Ala., M. B. Du Bose, Grove Hill.

REMITTANCES RECEIVED IN NOVEMBER, 1878.

INDIVIDUAL DONATIONS.

Cash.....	\$ 88
Cash Collections, Xenia, Neb., through Dist. Supt. McCandlish.....	2 35
Cash Collections, Waycross, Ga.....	3 60
Collections thro' Rev. A. Baltzer, St. Charles, Mo.....	23 00
Collections by Colporteurs:	
Through Rev. T. J. Rutledge, D. S., Ala.....	20 97
" " J. J. Thompson, " Ks.....	17 83
" " Geo. S. Savage, " Ky....	4 00
" " Geo. M. Tuthill, " Mich..	3 80
" " E. Wright, " Mo....	3 05
" " C. H. Wiley, " N. C....	18 98
" " " " " S. C....	2 70
" " Geo. S. Savage, " Tenn..	14 48
" " W. B. Rankin, " Tex....	80 95
" " W. R. Long, " W. Va..	6 70

Carried forward..... \$201 29

Brought forward.....	\$201 29
Fardell, John, Fall River, Wis.....	10 00
Hodges, Mary E., Bethel Springs, Tenn.....	20 00
Haven, A. E., Faribault, Minn.....	2 00
Harmon, Jacob, Independence, Ind.....	1,000 00
Headley, C. P., Fort Simcoe, Wash. Ter.....	5 00
Southose, Rev. Geo. W., Isle of Wight, Eng..	1 21
Theopold, F. A., Faribault, Minn.....	1 00
Venen, L. P., Olympia, Washington Ter....	10 00
Wilbur, Rev. James H., Fort Simcoe, Wash- ington Ter.....	86 00
Welles, Woolsey, Fort Dodge, Iowa.....	180 00
Waggoner, Wm., Richmond, Ohio.....	30 00

Irenus Hamilton Legacy Fund.....	35 00
G. W. Tuttle, " ".....	35 00
C. N. Hayward, " ".....	35 00

1,601 50

LEGACIES.

Brown, James, late of New York.....	5,000 00
Berry, J. Hervey, late of Bath Co., Ky.....	2,598 14
Champion, Aristarchus, late of Rochester, N. Y.....	725 25
Childs, Harvey, late of Pittsburg, Pa.....	2,500 00
Cating, John, late of Gallia Co., Ohio.....	200 00
Dodge, Mrs. Rebecca B., late of New Boston, N. H.....	100 00
Grimshaw, Philip, late of Clyde, N. Y.....	30 00
Ingalls, Joseph F., late of Methuen, Mass....	30 00
Orelup, Wm., Jr., late of Cohoes, N. Y.....	7 62
Rathbone, Mrs. Emeline W., late of Albany, N. Y.....	1,544 62
Turner, Samuel, late of Johnson Co., Ind....	593 73
Tracy, Judge Phineas L., late of Batavia, N. Y.....	760 00

14,089 38

CONGREGATIONAL COLLECTIONS.

ALABAMA.

Chinabee, Meth. Ep. Ch., South.....	13 60
Cold Water Camp Meeting, Meth. Ep. Ch., South.....	17 20
Munford, Meth. Ep. Ch., South.....	3 15
Opeika, Meth. Ep. Ch., South.....	50 00
" Pres. Ch.....	3 50
Socapatoy, Meth. Ep. Ch., South.....	13 50

CONNECTICUT.

Darien, Cong. Ch.....	13 00
Stamford, First Cong. Ch.....	30 02

KANSAS.

Burlington, Meth. Ep. Ch.....	1 65
" Cong. Ch.....	1 60
Chapman, Wesleyan Meth. Ch.....	1 00
Circleville, Meth. Ep. Ch.....	2 45
Diamond Springs, Cong. Ch.....	1 73
Elivon, French Baptist Ch.....	1 88
Great Bend, Cong. Ch.....	5 90
" " Meth. Ep. Ch.....	4 42
Pipe Creek, Wesleyan Meth. Ch.....	1 00
Uniontown, Pres. Ch.....	50

MASSACHUSETTS.

Newburyport, First Cong. Ch.....	15 27
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MINNESOTA.

Saratoga, Cong. Ch.....	13 80
St. Paul's, House of Hope Pres. Ch.....	40 43

MISSOURI.

Lexington Presbytery.....	8 28
Western Groves, Sunday School Class of Girls in Pres. Ch.....	1 00

NEBRASKA.

Nebraska Conference, Meth. Ep. Ch.....	10 70
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NEW JERSEY.

Red Bank, Pres. Ch.....	9 20
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NEW YORK.

Barrytown, Prot. Ep. Ch. of St. John the Evangelist.....	52 85
Castleton, Moravian Mission.....	1 51
Canandaigua, Meth. Ep. Ch.....	12 00
Coxsackie, Sun. School of Second Ref. Ch....	10 00
Gouverneur, Pres. Ch.....	3 00

Carried forward..... \$343 62 16,090 88

Brought forward.....	\$348 62	15,690 88
Hopkinton, Cong. Ch.....	9 00	
Palmyra, Pres. Ch.....	14 56	
Rhinebeck, Ref. Ch.....	31 94	

OHIO.

Kent, First Cong. Ch.....	8 50	
North Ohio Meth. Ep. Conference.....	41 00	

TENNESSEE.

Holston Conference, Meth. Ep. Ch.....	17 85	
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TEXAS.

San Antonio, Mission Sabbath School.....	3 00	
--	------	--

WISCONSIN.

Oak Hill, Free Will Baptist Churches.....	11 90	
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486 87

RETURNS FOR BOOKS DONATED.

Rev. A. E. Dutean, Greenville C. H., S. C.....	30 00	
J. M. Buxley, Lexington, N. C.....	9 60	
Rev. P. M. Graves, Comanche, Tex.....	27 05	
Rev. W. R. Carson, Dallas, Tex.....	5 00	
Rev. J. H. De Vote, Atlanta, Ga.....	100 00	
Rev. J. B. Robins, Ga.....	15 00	
E. L. Vaughan, Chauncey, Ga.....	22 88	
Mission's Society, Meth. Ep. Ch., South, Tex.....	25 00	
Amer. Missionary Association, New York.....	18 85	
Rev. Jas. H. Wilbur, Ft. Simcoe, Wash. Ter..	9 00	
Kansas Central Agency.....	37 64	

From sales of books donated for Colportage work:

Through Rev. T. J. Rutledge, D. S., Ala.....	282 95	
" " J. L. Lyons, " Ga.....	148 81	
" " O. J. Squires, " Iowa.....	37 86	
" " J. J. Thompson, " Ks.....	105 56	
" " Geo. S. Savage, " Ky.....	27	
" " Geo. M. Tuthill, " Mich.....	141 87	
" " E. Wright, " Mo.....	177 53	
" " C. H. Wiley, " N. C.....	257 55	
" " " " S. C.....	108 30	
" " Geo. S. Savage, " Tenn.....	188 34	
" " W. B. Rankin, " Texas.....	461 65	
" " W. R. Long, " W. Va.....	62 66	

2,244 85

REMITTANCES FROM AUXILIARY BIBLE SOCIETIES.

	Bibles.	Donations.
Allegany County, N. Y.....	\$35 00	
Adair County, Mo.....	25 00	
Antrim County, Mich.....	9 85	
Adrian, Mich.....	21 50	
Adams County, Neb.....	15 50	
Bangor Young Men's, Me.....	180 00	
Buchanan County, Mo.....	37 95	
Barton County, Mo.....	3 50	
Brown County, Minn.....	60 36	
Beile Plaine, Minn.....	6 22	
Brenham, Texas.....	40 00	
Breckenridge County, Ky.....	2 55	
Berrien County, Mich.....	50 00	
Buckskin Valley, Ohio.....	3 31	30 00
Blue Ball Female, Ohio.....		30 70
Bridgeport Bible Association, Conn.....		60 00
Callaway County, Mo.....	80 27	
Calhoun County, Mich.....	38 62	
Clay County, Dak.....	42 25	
Chippewa County, Minn.....	14 90	
Clark County, Ala.....	50 00	
Columbiana County, Ohio.....	170 00	80 00
Clinch County, Ga.....	4 15	
Columbia County, Fla.....	3 90	
Cass County, Mich.....	39 60	
Cedar Rapids, Iowa.....	154 70	
Carroll County, Ga.....	50 00	
Connecticut.....	875 00	
Cedar County, Iowa.....	109 38	
Delta County, Mich.....	26 60	
Door County, Wis.....	23 71	
Davis County, Kas.....	9 64	
Darien, Ga.....	50 00	
DeKalb County, Ind.....	30 00	
Delaware County, N. Y.....	227 26	
Essex County, N. J.....	1,000 00	
Eaton County, Mich.....	30 10	
Eau Claire County, Wis.....	73 13	
Fayette County (Washington), Ohio.....	34 11	
Fenton, Mich.....	10 68	

Carried forward..... \$3,588 65 150 70 18,422 10

	Bibles.	Donations.
Brought forward.....	\$3,588 65	150 70 18,422 10
Faribault County, Minn.....	48 56	
Freedom Welsh, N. Y.....	11 80	90 00
Fish Creek and Vicinity, Wis.....	21 15	118 85
Fort Valley, Ga.....	15 00	
Fountain County, Ind.....	81 60	
Fishkill, N. Y.....	116 69	
Granville and Vicinity, Ohio.....	128 45	
Garland County, Ark.....	34 00	
Houston County, Minn.....	8 60	
Hamilton County, Iowa.....	38 10	
Harrison County, W. Va.....	1 35	
Hudson Female, N. Y.....	24 00	60 00
Holmes County, Miss.....	24 15	
Henry County, Iowa.....	70 00	
Jefferson County, Col.....	8 00	
Jefferson County, N. Y.....	151 05	
Johnson County, Ark.....	21 40	
Johnson County, Mo.....	29 85	
Johnson County, Texas.....	50 00	
Kankakee County, Ill.....	160 00	
Kanawha County, W. Va.....	206 15	
Long Island, N. Y.....	202 44	
La Porte County, Ind.....	5 80	
Louisa County, Iowa.....	20 00	
Lincoln County, Dak.....	46 63	
Lyon County, Minn.....	66 09	
Marshall County, Ill.....	25 00	
Mississippi County, Mo.....	19 52	
Marionville, Mo.....	42 00	
Minnehaha County, Dak.....	15 00	
Martin County, Minn.....	11 09	
Monmouth County, N. J.....		479 42
Monroe County, Ind.....	40 00	
Madison County, Ind.....	20 45	
Montgomery County, N. Y.....	40 00	60 00
Muhlenburg County, Ky.....	34 00	
Marion County, W. Va.....	2 25	
Marquette, Wis.....	45 00	
Maquoketa, Iowa.....	24 78	
Monroe County, Wis.....	85 01	
Maryland.....	500 00	
Massachusetts.....	500 00	
Newton County, Ga.....	30 00	
New York.....	500 00	
North Seneca, N. Y.....	52 62	
Newburgh and Vicinity, N. Y.....	105 40	
Otsego County, N. Y.....	26 68	
Osceola County, Mich.....	12 36	
Oregon.....	190 05	
Pine Island, Minn.....	20 38	
Plymouth County, Iowa.....	10 51	
Preston County, W. Va.....	2 68	
Pensacola, Fla.....	93 05	
Randolph County, Mo.....	14 75	
Renville County, Minn.....	20 91	
Redwood County, Minn.....	52 74	
Rock County, Wis.....	125 00	50 00
Russellville and Vicinity, Ark.....	43 10	
Ritchie County, W. Va.....	1 50	
Racine Welsh, Wis.....	30 55	
Rome, Ga.....	50 00	
Somerset County, N. J.....	150 00	
Seneca County, Ohio.....	39 45	
Springville, Ala.....	42 05	
Stephensville, Tex.....	11 00	
St. Louis, Mo.....	100 00	
Sabula, Iowa.....	16 00	
Taylor County, W. Va.....	1 19	
Tucker County, W. Va.....	20 35	
Ulster County, N. Y.....	27 10	120 00
Union County, Ohio.....	60 69	
Union County, Dak.....	53 09	
Union County, N. J.....	200 00	
Union of Richland and Fairfield Counties, S. C.....		30 00
Upson County, Ga.....	12 00	
Vernon County, Mo.....	5 95	
Van Buren County, Mich.....	17 19	
Wood County, Ohio.....	5 50	
Webster County, Mo.....	20 95	
Washtenaw County, Mich.....	4 37	
Waushara County, Wis.....	79 13	
Will County, Ill.....	100 00	

Carried forward..... \$8,873 90 1,158 97 18,422 10

	Bibles.	Donations.	
Brought forward.....	\$3,872 90	1,158 97	18,422 10
Wells, Minn.....	17 03		
Winnebago City, Minn.....	59 10		
Washington Territory.....	17 75		
Wirt County, W. Va.....	23 73		
Wetzel County, W. Va.....	2 77		
Winnebago County, Ill.....	250 00	200 00	
Winona County, Minn.....	40 00		
Wayne County, N. Y.....	25 00	13 58	
Wayne County, Mich.....	40 00		
Waukesha County, Wis.....	20 58		
Wilmington Female, Del.....	15 50		
Yankton County, Dak.....	7 00		
Yellow Medicine County, Minn.....	57 15		
York County, Me.....	100 00		
	\$9,548 51	1,872 55	— 10,921 06

FROM OTHER SOURCES.

FOR BIBLES.		
Bible Committee, Wellsville, Mo.....	1 85	
" " Lincoln County, Neb.....	2 00	
" " Port Sanilac, Mich.....	13 50	
Western Meth. Book Concern, Atlanta, Ga.....	34 60	
Amer. Baptist Publication Society, N. Y.....	214 12	
Kansas Central Agency.....	107 82	
Rev. E. Wright, District Supt., Mo.....	17 80	
" Wm. M'Candlish, District Supt., Neb.....	1 25	
" John Hinton, " Minn.....	55	
" Geo. S. Savage, " Ky.....	52 60	
" W. R. Long, " W. Va.....	10 00	
	456 09	
MISCELLANEOUS.		
Interest.....	626 98	
J. Burr Legacy Income Fund for Bibles to the Blind.....	337 75	
Sale of waste material from Bindery.....	22 82	
Rents.....	4,404 98	
Sales at City Depository.....	2,562 69	
Record.....	21 45	
	\$37,775 87	

SUMMARY OF RECEIPTS FROM EACH STATE, ETC.,
DURING NOVEMBER, 1878.

	Bibles.	Gratuitous.	Legacies.	Total.
Alabama.....	\$92 05	354 87		446 92
Arkansas.....	98 50			98 50
Colorado.....	8 00			8 00
Connecticut.....	875 00	108 02		983 02
Dakota.....	163 97			163 97
Delaware.....	15 50			15 50
Florida.....	96 95			96 95
Georgia.....	245 75	289 74		535 49
Illinois.....	585 00	200 00		785 00
Indiana.....	177 85	1,000 00	593 75	1,771 60
Iowa.....	443 45	217 86		661 31
Kansas.....	117 46	182 66		300 12
Kentucky.....	89 15	31 30	2,598 14	2,718 59
Maine.....	230 00			230 00
Maryland.....	500 00			500 00
Massachusetts.....	500 00	15 27	30 00	545 27
Michigan.....	314 31	145 17		459 48
Minnesota.....	483 63	56 73		540 41
Mississippi.....	24 15			24 15
Missouri.....	399 39	211 84		611 23
Nebraska.....	18 75	13 05		31 80
New Hampshire.....			100 00	100 00
New Jersey.....	1,350 00	498 62		1,838 62
New York.....	4,708 87	5,635 08	8,067 49	18,406 44
North Carolina.....		286 13		286 13
Ohio.....	441 51	170 20	200 00	811 71
Oregon.....	130 05			130 05
Pennsylvania.....			2,500 00	2,500 00
South Carolina.....		166 00		166 00
Tennessee.....		240 67		240 67
Texas.....	101 00	602 65		703 65
Washington Territory.....	17 75	60 00		77 75
West Virginia.....	271 97	69 86		341 83
Wisconsin.....	504 25	190 75		695 00
England.....		1 21		1 21
	\$12,949 81	10,787 18	14,089 88	\$37,775 87

OFFICERS OF THE AMERICAN BIBLE SOCIETY.

WILLIAM H. ALLEN, LL.D.....	President.
REV. EDWARD W. GILMAN, D.D.....	Corresponding Secretaries.
REV. ALEXANDER MCLEAN, D.D.....	
REV. ALBERT S. HUNT, D.D.....	
ANDREW L. TAYLOR.....	Assistant Treasurer.
CALEB T. ROWE.....	General Agent.

DIRECTIONS TO CORRESPONDENTS.

Letters relating to the general work of the Society in the United States or foreign lands, and requests for grants of books for distribution at home or abroad, and communications for the Bible Society Record, should be addressed to "The Secretaries of the American Bible Society, Bible House, Astor Place, New York."

Letters transmitting funds, and those relating to accounts, fiscal reports, Life Memberships, and Legacies, should be addressed to "The Assistant Treasurer of the American Bible Society, Bible House, Astor Place, New York."

Orders for Bibles and Testaments, the Bible Society Record, etc., and letters in reference to the transmission of the same, should be addressed to "The General Agent of the American Bible Society, Bible House, Astor Place, New York."

The Board of Managers beg leave to state that it is necessary that orders for books should be accompanied with payment, it being understood that the moneys are usually collected by societies previous to their purchasing books.

NOTICES TO AUXILIARIES.

The officers of Auxiliary Societies are requested to forward their annual reports to the Parent Society promptly. Blank forms will be furnished for this purpose on application.

Whenever a new society is organized, notice of the event should be given immediately to the Parent Society, so that it may be recognized. The names of its officers and their post-office addresses should also be given.

No society can be considered as having become auxiliary, until it shall have officially communicated to the Parent Society that its sole object is to promote the circulation of the Holy Scriptures without note or comment; and that it will place its surplus revenue, after supplying its own district with the Scriptures, at the disposal of the American Bible Society, as long as it shall remain thus connected with it.

DONATIONS.

The payment of thirty dollars at one time constitutes the subscriber a Life Member of the Society. The increase of the subscription to one hundred and fifty dollars, or the contribution of that amount in one payment, constitutes the subscriber a Life Director.

FORM OF A BEQUEST TO THE SOCIETY.

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, the sum of _____, to be applied to the charitable uses and purposes of said Society.

BIBLE SOCIETY RECORD.

The price of the Bible Society Record to subscribers, for 1878, will be 30 cents a year, in advance, and the United States postage in all cases will be prepaid by the Society. Twelve copies will be sent to one address for three dollars, in advance. Any life director or life member of this Society may receive one copy free of postage by virtue of his membership, on the simple condition that the request for it is renewed annually. On the same condition a copy will be sent to pastors of churches contributing directly to the funds of the Society.

Three copies will be sent, as heretofore, to the officers of each auxiliary from which remittances are received. Other copies may be ordered at the club rates; but the money should in all cases accompany the order.

Every person who is entitled to the Record and fails to receive it, is specially requested to communicate the fact by letter or postal card, giving his post-office address.

INDEX TO VOL. XXIII.

	PAGE.
Africa.....	4, 52, 115
Agent for Mexico.....	91
Allen, President W. H., Address of.....	83
American Bible Society.....	33
Anniversary Addresses.....	51, 97, 113
Anniversary at Richmond.....	59
Anniversary Exercises.....	59, 76
Annual Meeting, Sixty-Second.....	33, 49, 76
Annual Report A. B. S., Sixty-Second.....	65, 77, 91
Appeal for Contributions.....	1
Arabic Bible.....	4
Arab's Desert Ranger.....	137
Argentine Republic.....	18, 70
Armenian Bible Reader.....	165
Armies of Russia and Turkey, work among.....	6, 50, 71, 138
Austria.....	18, 108
Authorized Version.....	162
Auxiliary Bible Societies:	
Arkansas—Central, at Little Rock.....	73
California.....	73
Colorado—Weld County.....	184
Connecticut.....	106
Delaware—Sussex County.....	107
Georgia—Atlanta.....	9
Illinois—Chicago.....	90
Edgar County.....	107
Kane County.....	107
Schuyler County.....	90
Winnebago County.....	184
Iowa—Black Hawk County.....	73
Cedar Rapids.....	73
Kentucky—Lexington and Vicinity.....	185
Louisiana—Southwestern.....	9
Maryland—Young Men's of Frederick County.....	74
Massachusetts.....	106
Berkshire County.....	22
Missouri—Miami.....	135
New Hampshire.....	107
New Jersey—Bergen County.....	163
Cumberland County.....	107
Hunterdon County.....	135
Mercer County.....	107
Middlesex County.....	168
Monmouth County.....	185
Morris County.....	122
Union County.....	185
Warren County.....	125
New York—Dutchess County Female.....	154
Jefferson County.....	23
Monroe County.....	90
New York B. S.....	122, 136, 154
Oneida County.....	39
Rensselaer County.....	39
Rome Welsh.....	39
Ohio—Greene County.....	39
Troy Female.....	9
Young Men's of Cincinnati.....	9
Oregon.....	54
Tennessee—Memphis and Shelby County.....	54
Nashville.....	39
Virginia.....	10, 54, 195
West Virginia—Huntington.....	136
Kanawha County.....	168
Mason County.....	136
Monongalia County.....	90
Raleigh County.....	168
Wisconsin—Rock County.....	155
Being Dead, yet Speaketh.....	163
Beirut, Bible Printing at.....	41
Bible—Alexander II. and the.....	23
An Open.....	139
Attractive in its Narratives.....	41

	PAGE.
Bible—Burning, Fruits of.....	137
Buying a.....	186
Confirmed by Oriental Research.....	95
Courses of Lectures on.....	10
Distribution, Fruits of.....	139
How to Buy a.....	26
In Mexico.....	151
In the Language of Sitting Bull.....	118
Italian, Story of.....	56
Power of, in the Conversion of Man.....	17
Profanation of.....	42
Reading the.....	162
Roman Catholic's Appreciation of.....	141
Savings.....	42
Study of.....	27
The Buried.....	22
The Printed.....	171
Value of, in Family.....	12
Varied and Wonderful History of.....	40
Variety in Structure of.....	11
Bible Meetings in New Jersey.....	163
Blind Colporteur in Syria.....	103
Board Meetings.....	12, 23, 43, 53, 75, 91, 109, 124, 140, 157, 172, 187
Brazil.....	35, 71, 84, 131, 143, 163, 190
British and Foreign Bible Society.....	90, 123, 145
Brower, Dr. John L.....	29
Bulgaria, Colportage in.....	151, 164
Caucasus, Trip to.....	119
Certificates of Membership.....	152
Ceylon.....	13
Chamberlain, Dr., Sermon on India.....	109, 141
Chambers, Rev. Talbot W., on the English Bible.....	161
Change, A.....	171
Child's Appreciation of the Bible.....	140
Chili.....	136
China.....	4, 34, 36, 42, 55, 69, 84, 99, 133, 147, 150, 163, 181
China, The "Term" Question in.....	177
Chinese Terms for Deity.....	13, 177
Christian Advocate, Notice from.....	33
Colporteur's Report.....	132
Converted Infidel.....	169
Correspondence of the Bible Society Record:	
Barnum, H. N.....	35
Bingham, H.....	86
Blackford, A. L.....	35, 131, 143, 163, 180
Bliss, Edwin M.....	3, 50, 100, 119
Bliss, Isaac G.....	4, 19, 35, 51, 71, 83, 100, 104, 151, 163, 165
Bushnell, Albert.....	52
Clark, A. W.....	18, 103
Crossette, J. F.....	36
Cutter, S.....	137
Gulick, Luther H.....	69, 86, 101, 103, 103, 164
Gulick, Wm. H.....	86
Hastings, E. F.....	18
Henderson, James.....	71
Hutchinson, Mr.....	52
Locke, Edwin W.....	164
Milne, A. M.....	13, 53, 70, 116, 180
Richardson, Sanford.....	116
Riggs, Dr.....	116
Staples, M. W.....	135
Young, H. St. G.....	104
Craving for Books.....	6
Dakota.....	83, 104, 118, 182
Deceased Members.....	13, 29, 45, 59, 78, 94, 110, 126, 142, 153, 174, 188
Dis't Sup's, Reports of.....	7, 21, 37, 53, 71, 83, 104, 120, 134, 152, 166, 182
Eagerness to Secure a Spanish Bible.....	166
Ecclesiastical Bodies, Action of.....	7, 10, 23, 172, 183
Egypt.....	100
English Bible as a Classic.....	161
Evans, Rev. E. Horber, Address of.....	146

	PAGE.		PAGE.
Finance.....	58	Pearl of Great Price.....	88
Finding Bible Passages Quickly.....	42	Personal.....	77
Foreign Conferences of Methodist Episcopal Church.....	7	Personal Visitation, Incidents of.....	89
Fruit.....	137	Phelps, Myron.....	157
		Poetry—Echoes.....	75
Gilbert Islands.....	86	My Book.....	19
Girls' Boarding School in China.....	55	Search the Scriptures.....	140
Grannberry, Prof. J. C., Address of.....	113	Whose Cent was That?.....	171
Greece.....	25, 104, 110	Preaching the Book.....	140
		Price only Five Cents.....	108
Hall, Henry C., Memorial of.....	123	Prices, Reduction of.....	91
Hawaiian Islands.....	86, 115	Protestant Missions, will Russia Tolerate?.....	157
Heathen, Gift of Holy Spirit to.....	74		
Hoge, Rev. M. D., Address of.....	81	Remarkable Conversions.....	25
Holdich, Secretary, Resignation of.....	43, 77	Reminiscences.....	49
Hubbard, Luther P.....	169	Remittances Received.....14, 29, 45, 59, 78, 94, 110, 126, 142, 158, 174, 188	
		Renewals.....	177
India.....	171	Resupply, Need of.....	23
Indian Education.....	83	Richmond, Anniversary at.....	59
In their own Tongue.....	182	Romish Intolerance in Monte Video.....	157
Italian Bible, Story of.....	56	Russia.....	25, 71, 138, 163, 187
Italy, Bible Circulation in.....	87		
Italy, Changes in.....	53	Scriptures put to Good Use.....	155
		Scriptures, Worth of.....	170
Japan.....	34, 50, 56, 99, 101, 102, 103, 117, 164, 172	Secretary for American Bible Society, a New.....	44
Japanese Officer.....	20	Seed Sown by the Wayside.....	71
Japanese Price-List.....	29	Sermon, Dr. Chamberlain's.....	109, 141
Jemie's First Two Dollars.....	43	Sitting Bull, Bible in the Language of.....	113
		Societies Recognized.....	29, 45, 78, 94, 126, 173, 188
Krauth, Rev. C. P., on the Authorized Version.....	162	Son's Influence.....	108
		South America.....	52, 116
Lectures on the Bible.....	10	South, Visit to the.....	93
Lighthouse Lessons.....	171	Spain.....	85
Light out of Darkness.....	186	Specimen Bibles, Collection of.....	124
Lyons, Rev. J. L., Address of.....	17	Spring, Rev. L. W., Address of.....	2
		Stevens, Bishop, at the Consecration of Bishop Schereschewsky.....	42
MacLay, Rev. R. S., Address of, on Japan.....	117	Stick to the Text.....	27
Mexico.....	20, 62, 91, 115, 181, 151, 164	Summary of Receipts.....16, 32, 48, 63, 64, 80, 95, 112, 128, 144, 160, 176, 190	
Missionary Printer Fallen.....	141	Sum'y of Rep's.....13, 29, 45, 59, 77, 78, 93, 109, 110, 125, 126, 142, 168, 173, 187	
Model Auxiliary.....	92	Syria.....	41, 88, 103, 120
Monte Video.....	131, 132, 157, 143, 180		
		Taking a Stand.....	156
Ned's Rudder.....	109	Taneaki Hara, Translation of Letter from.....	102
New Books.....	13, 59	Taylor, Rev. Wm. J. R., Address of.....	97
New England Field.....	44	The Word—Its Power.....	2
New Jersey, Auxiliaries in.....	135, 168	Their Works do Follow them.....	49
New Mexico.....	136	Thorne, John, Report on China.....	84, 99, 133, 150, 181
Nickels from Children.....	12	To Every Creature.....	20
Notice.....	28, 33, 49, 77, 91, 125	Translating, Difficulties of.....	57, 182
		Translation in Japan.....	101, 117
Obedying the Guide.....	27	Turkey.....	3, 4, 19, 34, 35, 50, 51, 71, 100, 116, 163, 164
Obituary Notices:		Turkey, American Translators in.....	74
Brower, Dr. John L.....	29	Turkish Bible.....	116
Hunt, Mr. P. R.....	141		
Phelps, Myron.....	157	Unexpected Fruit.....	20
Van Rensselaer, Mr. Alexander.....	125	Uruguay.....	84, 116, 132, 190
Off-hand Corrections.....	187		
Old Bottles.....	11	Van Rensselaer, Mr. Alexander.....	125
Old Man's Bible Box.....	57	Veteran Bible Reader.....	155
Oorfa, School at.....	120	Volunteer Distribution in New Jersey.....	107
Orissa, Baptist Mission in.....	57	Volunteer Plan.....	165
Out in the Wilderness.....	73		
		Walking Fifty Miles for a Bible.....	90
Palestine.....	99	What a Book can do.....	55
Parrots at Work.....	27	Wickham, Rev. J. D., Reminiscences.....	49
		Wickliffe's Bible.....	170
		With what words shall the Gospel be preached?.....	133